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Translation Section Presents

English Translation of the Statement of Al-Qaeda Organization in the Islamic Maghreb

Entitled:

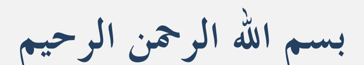


An appeal to the youth of IslamTo those who are eager to Hijrah for the sake of Allah in the Islamic Maghreb and Tunisia





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2013 - 1434



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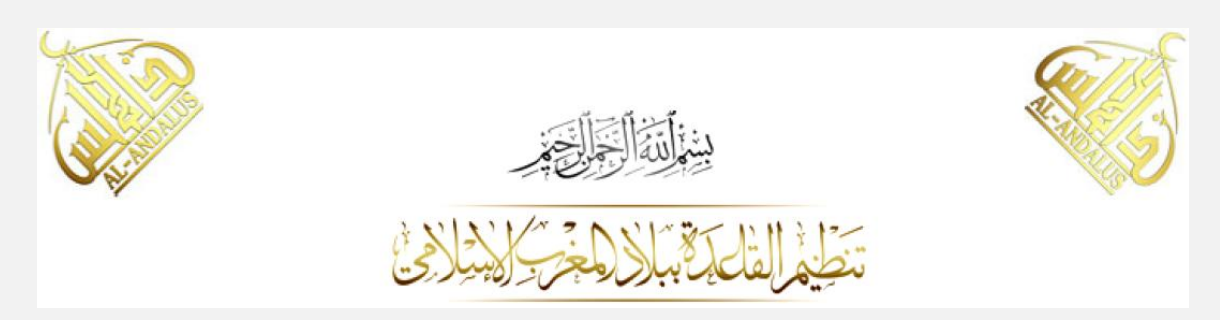
Translation Section Presents

English Translation of the Statement of Al-Qaeda Organization in the Islamic Maghreb

Entitled: An appeal to the youth of Islam To those who are eager to Hijrah for the sake of Allah in the Islamic Maghreb and Tunisia

Jumada Al-Awwal 1434 A.H.

March 2013



An appeal to the youth of Islam

To those who are eager to Hijrah for the sake of Allah in the Islamic Maghreb in general and Tunisia in particular

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Alhamdulillah who said: (Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful) 218 Surah Al-Baqara, and peace and blessings be upon the prophet who said: "Hijrah (migration) will not cease so long as the disbelievers are being fought", and his family, companions and those who followed him with righteously to the Day of Judgment, then:

Our goal from this appeal is trying to enlighten and direct the youth of Islam in the Islamic Maghreb regarding the issue of Hijrah for the sake of Allah which is from the great rituals of our religion, as have been reported in Sunan An-Nasa'I (7/146):

Abdullah ibn Waqdan said: "We came in a delegation to the messenger of Allah, each of us with a question to ask him. I was the last of them to come in to the Messenger of Allah, and I said: 'O Messenger of Allah, I have left people behind me, and they are saying that emigration (Hijrah) has ceased.' He said: 'Emigration will not cease so long as the disbelievers are being fought".

But what should observed and caveat the youth of Islam to it is: that the ruling traveling (for Hijrah) is like the other rulings of Sharia it is linked to permissibility and prohibition according to what results from it from benefits and harms, that is why the ruling of Hijrah differs from one person to another and environment to another, for that it is surrounded by the five Sharia rulings and more, so it may be Wajib (obligation) and it may be Mustahab (recommended) or Makroh (undesirable) and Muharam (prohibited), according to what results from it from benefits and harms, that is why it is permissible for the Muslim to make Hijrah from the land of Kufr where there is a great harm on his religion and Dunya to another land of Kufr where there is a lesser harm, as a form of repelling the greater of two harms by enduring the lesser harm, as the early Muslims did by making Hijrah to Abyssinia which was a land of Kufr but it prevented oppression, "you will find there a king under whom no one suffers injustice" as the messenger of Allah said about Al-Najāshī (the king of Abyssinia) and then he was still a polytheist.

And to make the matter more obvious we will talk briefly about:

The ruling of Hijrah when it becomes obligatory, and when it becomes prohibited.

As for the ruling of the issue of Hijrah in general:

It has been reported in the Kuwaiti Fiqh encyclopedia (42/183):

The Fuqaha differed in the mandated ruling of Hijrah after the Fatah (capture of Mecca by the prophet) in several opinions:

The first opinion: The Shaafa'is and Hanbalis detailed regarding that by saying: If the Muslim was capable to manifest his religion in the land of Kufr, and he wasn't afraid of tempted for his religion, then Hijrah for him isn't obligatory, but it is recommended so that he wouldn't increase the number of the Kuffar, and get rid of mixing with them and seeing the vice among them, and where he would be able to make jihad against them, and he cannot ensure that he won't incline to them or they plot against him, and to increase the number of Muslims and support them by his Hijrah to them. As for it being not obligatory on him that is when he is able to implement the obligatory of the his religion without Hijrah.

Imam Al-Shafei said: "The Sunnah of the messenger of Allah peace and blessings of Allah be upon him indicated that the obligation of Hijrah is on who can bear it and he is tempted for his religion in the land where he embraces Islam, because the messenger of Allah peace and blessings of Allah be upon him allowed for a group in Mecca to stay there after they embraced Islam, including Al-Abbas ibn 'Abd Al-Muttalib and others, if they weren't afraid to be tempted, and considered the Hadith of disowning from every Muslim who stays with the polytheists to be on who isn't safe on his religion in their land… but if the Muslim was unable to manifest his religion in the land of Kufr, then it is prohibited for him to stay in it, and it is obligatory on him to make Hijrah if he was capable of doing that but if he was capable of doing Hijrah then he is excused until he is capable to do so…". End of the quotation.

But if the benefit of the Muslim staying in the land of Kufr was greater than the benefit his Hijrah then it is prohibited for him to make Hijrah.

Imam Ash-Shawkani rahimahullah said in "Al-Sayil Al-Jarar" commenting on the saying of the author of 'Hadaeq Al-Azhar":

"And Hijrah from it is obligatory (the land of war) and the land of immorality except for a benefit or excused and it is tightened by the order of the ruler".

As for him saying: "except for a benefit" apparently he meant the benefit that returns to the group of Muslims by it remaining dominant like he would have a role in promotion of virtue and prevention of vice or teaching the good characteristics which makes that more preponderant than his Hijrah and fleeing with his religion so he has to leave Hijrah to care

for this preponderant benefit because this benefit which occurs to him by Hijrah in particular becomes a blight when compared to the benefit expected from him leaving for Hijrah". End of the quotation. (Al-Sayil Al-Jarar Al-Mutadafiq Ala Hadaeq Al-Azhar 1/976):

The purpose of mentioning the rulings of Hijrah isn't observing it since that will take long, but rather the purpose is to leave the illusion that Hijrah from the land of Kufr to the land of Islam is always obligatory.

Also the youth have to realize that evaluation of the size of the benefits or harms resulting the doing Hijrah or leaving it isn't due to personal evaluation, rather it is assigned to their mujahid preaching leadership that has knowledge of the Sharia and experience of the reality, (reality of the country, and reality of the fighting fronts) since it the most capable – Allah willing – to direct the youth and recruit their potentials and benefit from it according to what is required by the benefit of Islam and Muslims in the current stage.

Thus… we advise the Muslim youth of Tunisia in particular and the Islamic Maghreb in general to gather around their mujahid preaching leadership, and that they be patient, and avoid improvisation in work so that their Ummah can benefit from them especially its vanguard from its sons the mujahidin.

(Arabic poetry)

One thousand foxes led by a lion are better than one thousand lions without a leader

Also the youth of Tunisia and others not to leave the arena for the secularists and others to spread corruption on earth, rather it is obligatory on who is capable of them to stay in his place, and make jihad against the enemy of Allah and his enemy by evidence and clarification. Especially since that is easy with the revolutions that had a good impact in changing the reality, and turning the balances, which gave – Alhamdulillah – a wide space of Dawah to Allah Almighty, and gave the committed Muslims more space to practice the rituals of the religion and promote of virtue and prevent of vice…, rather the biggest benefiters from it were the (people of the Islamic project).

As for who was pursued from the youth of Islam by the criminal oppressors, or whom the mujahid leadership saw a preponderant benefit in his Hijrah, then we call him join the caravan of jihad in the Islamic Maghreb where the conflict intensified and the brunt of the war increased on your brothers the mujahidin against the French crusade on north Mali, or the northern front in Algeria, where there is more need to men and munitions, after more than two decades of an war without remission with the apostates who benefit from an unlimited foreign support, in a time when your brothers the mujahidin are in need of the support of their Muslim brothers in general and their brothers in the neighboring Maghreb countries in particular.

The front of the Islamic Maghreb today is in desperate need of the support of the sons of Tunisia, Morocco, Libya and Mauritania to repel the French crusade attack and defeat its agents in the region, and enable the Islamic project, and Hijrah and jihad is more required

from them in this front, since the aggression occurred on their land and this front needs them.

And we cannot forget in this regard to caveat the Muslims in general and the youth of Hijrah and jihad in particular, to the keenness of France to be engaged in a silent war, with relentless pursuit to empty the countries of the Islamic Maghreb from its Jihadi energies by complicity with the local regimes, not for their love of the other fronts, but to cut the supply of the mujahidin in the arena where it throw its soldiers, which constitute its lifeline.

(surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty) 40 Surah Al-Hajj

(and Allah is the master of His affair, but most people do not know)

Wa Akhiru Dawana Anil Hamdulliahi Rabbil Alameen.

Al-Qaeda Organization in the Islamic Maghreb

Al-Andalus Media



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Greetings from your brethren

At

(Furasn Al–Balagh Media)



Forget us not and the Mujahideen from your Du'a